The Western Luminary.

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For the Western Luminary.

AN ESSAY ON

THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

NO.—IV.

In Cecil, Baltimore, Frederick and Washington counties of Maryland, manufacturing establishments are numerous and respectable, the population is increasing, the farmers have large barns, and well filled granaries, with markets at their doors for the chief part of their surplus product, including eggs, butter, vegetables; the hundred good things which the good farmer and prudent housewife collect and save, and in many cases they alone, because of the adjoining market, sell for more money in a year than the whole surplus crops of wheat and corn raised on a plantation cultivated by eight or ten slaves who eat much, waste more, and work little. The whole crop of Maryland tobacco may average annually, $1 500.000, and this is below the clear product of labour employed in the factories of Baltimore alone, without including the employment of mechanics properly so called. Thus aided by some foreign commerce and navigation, and a large home trade there is collected and maintained in one small spot, more than one sixth part of the population, and a market created for the products of the farmers, daily extending in the quantity required, and prices given, and increasing as our manufactures prosper, and their attendant population increases. Maryland without interfering with other pursuits, might subsist more than two millions of sheep, and the produce of these would compensate any loss caused by ceasing to cultivate tobacco, and advance the price of lands, as well as add to the general wealth of the State. Real property, of every description, except in the districts spoken of, has exceedingly declined in value, and indeed in some places is almost without price. If slave labour was ever profitable with us, it is so no longer; it does not yield more than 3 or 4 per cent for the capital employed, if even that This is clearly proven by the export of slaves to the more southern states, a cruel practice, and which we hope may be arrested by the introduction of new articles of agriculture. such as the breeding of sheep, the cultivation of flax and cotton, and the rearing of the silk worm. These would afford employment to many thousand manufactories who, in their turn, would call upon the farmers for supplies. The prosperity of the one class would insure that of the other.

If any further evidence were wanting to prove the greater advantages of free labour it would be abundantly furnished by the greater affluence of those parts of the upper counties of Virginia where slaves are least numerous, and by the general independence of those industrious families, and religious societies, who have, for a length of time, depended upon voluntary labor.

An inhabitant of Virginia, on visiting the northern and eastern states, is forcibly struck with the contrast they exhibit to his own. We can travel but a few miles, in New England, without passing a flourishing town, or a beautiful village, where the mansions of the rich are surrounded by the neat and comfortable dwellings of the poor, and where every house appears to be the abode of content, and every countenance wears the smile of cheerfulness. From almost every eminence that he ascends, he can see the village spires shooting up in all directions around him, and almost every stream that he crosses affords power to some extensive manufactory. In the western part of New-York he will be still more astonished to behold the works that have been accomplished, within a few years by the industry and enterprise of a free population. Their well cultivated fields, their populous towns, and their prosperous villages, have sprung up with a rapidity which seems the work of enchantment, and they are still proceeding with a pace accelerated by the experience of success. After witnessing these scenes let the Virginian return to his own state, a state peculiarly dear to all her sons from the remembrance of her former greatness, and what will be his reflections on viewing its general appearance. In those parts of the state where slaves are most numerous he beholds almost all her towns stationary, or in a state of decay. He sees large tracts of land ruined by cultivation and thrown into common. The smiling village, and well clad population of the north, are replaced by the lofty, frequently decayed, mansion of the planter, accompanied by hovels, crowded by ragged negroes and mulattoes, the whole bearing the marks of oppression and suffering, in which the half starved cattle and domestic animals partake Villages, after passing Susquehanna, there are none. Is there any inhabitant of the south who will pronounce this picture overdrawn? or is there any citizen of Virginia who will attribute the evils it presents to any other cause than the character of our population? Let him look to our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population; let him cast up his profit and loss account for the last fifteen or twenty years, and then let him say whether the labour of the slave is not a curse on the land wherein it is expended.

The above are the sentiments of residents of Virginia and Maryland: and I acknowledge, with pleasure, my obligations to gentlemen, whose candour and intelligence do them equal honour.

Perhaps the manufacture of potash may serve to illustrate, if not decide the question on the comparative value labour. This is a considerable article in the northern exports. But the consumption of the immense forests, annually destroyed in the southern states, adds nothing to the wealth of the proprietor because the population is of a very different character from that formed in the north, where freedom is inseparably attended by frugality. This was the reason given by Matthew Lyon, a competent judge, from long residence in the northern, as well as the southern states.

I think that we may safely infer, from the preceding particulars, that, under ordinary circumstances, the labor of freemen is cheaper than that of slaves. It may not be amiss to recapitulate those particulars, perhaps to add some in addition.

If slave labour were cheaper than free labour, we should naturally expect that, in a state where slavery was allowed, land would be more valuable in the districts where that system prevailed, and that, in two adjoining states, in one of which slavery was allowed, and in the other prohibited, land would be least valuable in the latter. The contrary is notoriously the fact. Maryland, though a slave state, has but few slaves in its upper, or western part, and this part is more broken by hills and rocks, and is not so fertile as the southern and eastern parts; and these last have the advantage of being situated upon the navigable rivers that flow into the Chesapeake, by which produce can be conveyed to market at one third of the average expense of that sent from the upper end of the state. Yet, with all these advantages of soil, situation, and climate, the land within the slave district, will not average half as much per acre as that in the upper district, where the soil is cultivated by freemen. This may be still more strikingly illustrated by the comparative value of land within the states of Virginia and Pennsylvania, one lying on the south and the other on the north side of Maryland; one a slave, the other a free state. In Virginia land of the same natural and local advantages, will not sell for as high a price by one third as the same description of land will command in Pennsylvania

If slave labour were cheaper than free labour we might fairly infer that where slavery existed free labor would be reduced by competition to a level with slave labour, and not slave labour to a level with that of free men; and that of two adjoining states, in one of which slavery was allowed in the other prohibited, labour would be higher in that in which slavery was proscribed. Experience proves the reverse. In Russia the hire of slaves is higher than that of freemen, except they live in a place where competition brings them to a level. In the cities of that empire the competition of free labourers is greater, hence the hire of slaves is less than in the interior, where slave labour has less competition. In the towns of Virginia slave labour is much higher than among the freemen of Pennsylvania.

If slave labour were cheaper than free labour, we should certainly find it employed in the cultivation of those articles in which competition had brought down profits to the lowest point. Instead of this we find it done away when brought into competition with free labour Accordingly the cultivation of indigo by slaves has been abandoned in Carolina, and the price of cotton reduced one half since these articles have had to compete in the European markets with the productions of free labour from the East Indies, which, in spite of a transportation of triple the distance, and a duty of 10 per cent. threatens the ruin of the West India planters. In the slave states potash has never been produced, although a valuable export in a free state. The experience of ancient and modern times shews that as frugality becomes more indispensable, slavery declines, and free labour takes its place. The wasteful expenses of slavery can be borne by the rich staples of the southern countries; but in the northern where no staples exist, where, to use a coarse mode of speaking, they are obliged to make every edge cut, slavery is supplanted by the rigid economy of poor free men. 'Tis remarkable that in Britain one of the first lessons impressed upon children is an almost superstitious care not to waste bread. 'You'll live to want it,' is the severe reproof of a parent to a child if he throws away bread. In America nothing shocks a new comer more than the shameful waste of bread made by our negroes. But the master must find it, is the negro's apology. It would not be so if himself was obliged to pay for it G. C.

(To be continued.)

Revival in Washington County, Pa.

In Cross Creek Church, Washington County, Pa. the work of God continues to make progress. On Lord's day the 21st ult. *forty* persons were admitted to communion on a profession of their faith. These, added to those previously received, make an aggregate of about 200 who have become members of the church within less than one year.

On the same day, the Lord's Supper was administered at Upper Ten Mile, in Washington county, and *thirty* persons were admitted, on examination, to the communion of the church.—*Philadelphian.*

From the Philadelphian.

MATERNAL INFLUENCE.

It is hard to find in the history of the Church, a man more entitled to the regard of christians than Augustine. He was Bishop of Hippo, in Africa, and flourished principally in the early part of the fifth century. It was a period of great declension in religion. The spirit of the world had almost overwhelmed the Spirit of Christ, in his own nominal Church. Formality, ostentation and superstition, had well nigh banished the pure and simple worship of God. Heresy of the most fearful kind diffused its poison with more or less malignity, throughout the visible body of Christendom. On this state of things, God raised up Augustine, as a reformer, and a champion for the defence of truth. Through his instrumentality, the errors of wicked men were exposed, and greatly checked in their progress; and a wonderful revival of religion, in its practical power, took place throughout the western churches, which continued in its blessed results a great while after his death.

But his writings were designed by God, to be still more signally useful. They shed a stream of light down the long gloom of papal darkness, which seems never to have been utterly unheeded. Age after age, it caught the eye of one and another bewildered inquirer after truth, and assisted them in finding the way of peace and life. For centuries, the writings of this holy man appear to have been, next to the word of God, the greatest means of grace, in the Church. And in many cases the word of God was so little known, even among priests and monks, that its truth was first discovered, only as it shone reflected from the pious page of Augustine. Finally his writings contributed, more than any other human help, to enlighten the mind of Luther himself, and urge him forward in the great reformation, whose benefits are now so richly enjoyed: and they still continue as a mighty monument of the primitive faith, frowning upon the corruptions of modern heresy, and proclaiming the truth once delivered to the saints in characters brilliant as day.

Augustine was prepared for such extraordinary usefulness, by a peculiar discipline in the school of Christ. He has himself written an account of his conversion to God, full of interest and instruction.* He was originally a worldly, sensual, proud man. What he became afterwards, he became by grace. The Spirit of God drew him from the depths of darkness and sin, and taught him, by painful as well as joyful experience, the great truths of christian doctrine, which he was designed to vindicate in the Church.

But the circumstance in the history of this great man's conversion, which has led me to notice him at present, is the interesting connexion that it evidently had with the faithful piety of *his mother*.—His father was a Pagan, anxious to see him rising to honor in the world, but utterly regardless, of course, of his character before God. He wanted to have him richly endowed with the learning of the age, that he might be great among men, and spared no pains to furnish him with every advantage for that end. And when he heard of his success in literary pursuits, and his reputation for eloquence and genius, he was satisfied. The habits of licentiousness and sin, into which his son had fallen, gave him no uneasiness.

Not so his mother, Monica. She had tasted the grace of God in her own soul, and was filled with solicitude for the soul of her son. His splendid accomplishments of worldly education, could give her little satisfaction, while, under all, the heart continued spiritually dead. She travailed, as he expresses it, in birth for his eternal salvation; she was full of pious trepidation on his account. "My God," says the holy man in his confessions, "thou spakest to me, by her, and warned me strongly against the ways of vice; but Thy voice in her I despised; I thought it to be only the voice of a woman." Such was the solicitude of this pious mother, and such its discouraging return. Her son despised her intreaties, and disregarded her tears, and rushed obstinately onward in the career of sin and error. He not only continued immoral in his life, but embraced one of the grossest heresies of the time. But did Monica grow weary, or remit her efforts for his conversion? No; she became more and more importunate with God on his behalf; her tears were shed in secret places; her remonstrances and tender expostulations were urged with incessant perseverance. Even in the darkest time of his corruption, she was enabled to exercise faith in the promises of Him, who was able to deliver, and to hope still for the recovery of her son from death. "For nine years," he writes, "while I was rolling in the slime of sin, frequently attempting to rise, but still sinking deeper, did she in vigorous hope, persist in incessant prayer." With floods of tears she once came to a certain bishop, begging him to reason her son out of his errors. He exhorted her to continue her prayers to God, as far more likely to recover him to the truth, than any reasoning of men. And as she still remained weeping before him, he exclaimed, "Away, good woman, it is not possible that a child of such tears should perish!" This answer she often said impressed her mind, like a voice from heaven.

After having finished his education, Augustine became a teacher of rhetoric, first in his native place, and soon after in Carthage. At length he determined to visit Rome, as a city more favourable for his profession. His father was now dead † and his mother left a widow. She bewailed his purpose of going so far away from his native country, and used all her influence to retain him. She followed him to the shore, seemingly resolved to bring him back, or to accompany him in his voyage. He deceived her with a pretence that he had relinquished the idea of leaving her; and thus secretly departed in the night. With agony, she learned in the morning, that he was gone. How unnatural and cruel to abandon such a parent in her declining and solitary age! Still he additionally followed him with continual prayer; and the eye of God rested upon him in all his wandering. From Rome he was soon invited to Milan. There he enjoyed the ministry of good Ambrose. Monica, yearning over his soul, in a short time followed him to this city; apparently resolved not to give him over while she lived. Oh what a mother! If all mothers were such as Monica, how many Augustines would God raise up in the Church?

In due time the Lord began to show an answer to the prayers that had been poured forth so long. By the preaching of Ambrose, Augustine was gradually led to renounce the errors of sentiment into which he had fallen, and acknowledge the true doctrine of salvation by Jesus Christ. For some time this was the only step, and he continued still ignorant of the grace of God in his soul. The truth had not made him free. At last, however, the hour of deliverance came; the bondage of death was broken; the proud, abandoned Augustine emerged from darkness to light, and found the peace that passeth understanding, in believing on the Son of God. This event took place when he was upwards of thirty years old. Thus were the tears of his pious mother, turned at last into joy; and though she died a short time after, she could part then from her son without anxiety or regret, in the triumphant confidence of shortly meeting him in Heaven.

What may not the faith of a single Christian effect! We have seen the mighty influence which Augustine's piety has exerted in the Church for ages; that piety evidently resulted from the christian faithfulness of a single woman! Little did Monica dream, when she was wrestling with God for the soul of her son, what an amount of power her prayers were destined to employ, in the distance of coming time.*

Christian mothers! Let the example of Monica urge you, to go and do likewise; let the remarkable success of Monica encourage you to persevere in spiritual travail for your children, until Christ be formed within them. A mother's tears and strong cries before the Lord, must have power.—The example of Augustine's mother is conspicuous but not solitary. The history of the Church furnishes many instances of the like prevalence of a mother's faith, in securing the salvation of her offspring; and no doubt, in hundreds of cases hidden from the knowledge of men, the same result is continually taking place. What did not the faith and piety of Moses' mother accomplish for him? When he seemed to be utterly taken from her, God marvellously restored him to her arms, and permitted her to train him up in His fear. And so effectual was that training, through the blessing of God, that all the allurements of the world could not seduce him from his religion; "he refused to be called the son of Pharoah's

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* His *Confessions*. Every person who can have opportunity should read this work. It may be found translated, with some abridgement, in the 2nd vol. of Milner's Church History. It furnishes a striking evidence, that the grand features of genuine evangelical piety, are the same in every age; and that, what is called experimental godliness, is no modern dream of fanaticism, as some have pretended, but the sober reality of true religion, as it has ever existed in the real children of God.

† The woman who was so solicitous about the salvation of her son, could not be indifferent about that of her husband. He was an intemperate, licentious and brutal man. She sustained his injuries with the most exemplary meekness; returning only kindness for all his harsh treatment. Thus she endeavoured to win him to Christ, by her heavenly conduct, as well as her pious conversation. Nor was her fidelity in vain. Her husband though he continued long under the power of his sins, before his death professed penitence and faith in Christ. Christian wives, be encouraged to seek the salvation of your unconverted husbands, with such you are found connected.—1 Pet. iii. 1, 5.—1 Cor. vii. 16.

* Monica herself, had been brought up in a family nominally Christian; but it was rather the influence of an aged, decrepid servant in the house, than any parental care, that was effectual in bringing her up in the knowledge of Christ. How important is it that parents who really regard the spiritual interest of their children, should employ in their families truly pious servants.

daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." How did the Lord accept the dedication of Hannah, Samuel's mother, imparting His grace to her son, even in childhood, and raising him up to be the holiest man of his time in Israel. Timothy also seems to have been indebted to his mother, under God, for the salvation of his soul. For although the preaching of Paul was made the immediate cause of his conversion, yet his mother's pious care appears to have prepared the way, and to have been thus crowned with its reward. She was a woman of unfeigned faith, and instructed her son from a child, in the Scriptures, with much prayer, no doubt, to God on his behalf. And how common it is, in reading the lives of godly ministers who have lived since, to find it observed of one and another, that he enjoyed the advantage of a pious mother, and that in his childhood she laboured to instil into his soul the principles of christian truth. Like Cecil, they may have laughed at her pious solicitude, for a time, and rejected her admonitions with libertine scorn; like Newton, they may have broken over every hedge of maternal instruction and plunged into the darkest vortex of infidelity and corruption, and so continued long after the voice of a mother's prayer was silent in the grave; but still, in the end, that prayer has prevailed. The seed assiduously scattered with tears, on the rude soil of the heart, has at last, under the blessing of God, marvellously begun to germinate and spring up, and bring forth fruit unto life. Thus have they become an astonishment to the world and to themselves.

I have often thought, that the greatest of all earthly advantages was to be born of a truly pious mother. The mother's influence is so absolute over the destiny of her child; it has such power to mould its character for time and eternity. It begins with the very dawn of being; it finds no previous possession of the soul, to counteract or diminish its power; it steals upon the heart, every day and every hour, borne with the earliest expressions of tenderness and love irresistibly home to its inmost feeling. There is a period, when to every individual, the mother's influence is literally all in all; and it is that period, in which the first principles of thought, are implanted in the soul. Join to all this natural advantage, which belongs to every mother, the force of fervent effectual prayer, which a pious one can employ, and what estimate must we form of her power over the destiny of her child!

O ye mothers, that profess the name of Christ, what may ye not accomplish for your offspring, if indeed you have the gift of faith! Have you rightly considered the responsibility of your character? Have you felt the mighty charge, which is committed into your hands? Have you felt how the eternal welfare of every child, given you by God, is in a degree suspended, on your fidelity to its soul; and has the conviction lead you to unremitting diligence, on its behalf. Have you labored to instil into its mind, with the first unfolding power of thought and understanding the precious truth of heaven? Have you taught it in the fear of God, rising up and lying down, in the house and by the way? Have you committed it to Jesus Christ, and importunately implored the Spirit of God to possess its soul, from the earliest moment of its being? Have you persevered with faith in seeking its spiritual good, above every thing else, through all its years of infancy, childhood and youth? Have you not only instructed it in the language of prayer, but led it often, in secret, to the throne of grace, in earnest supplication for its soul? Has the child been accustomed often to bend before God, with its mother and hear her pleading with him, on its behalf? If you have been and continue to be thus faithful to your children, surely you have the highest reason, to believe, that your labor will not be in vain in the Lord. The piety of a mother cannot infallibly secure the salvation of her child; but if it be faithful the word of God and the history of his church, authorise us to believe, that no connexion between means and end, cause and effect, in the natural world, is more certain. Despair not then, O christian mother, of the final salvation of your child, if you have faithfuly waited upon God, on its behalf. Grown up to the age of manhood, it may be, a beloved son has torn himself away from all respect to your pious anxiety on his account. He may seem to have utterly broken the bands of early restraint—and to have sundered the last cord of virtuous feeling, from his soul. He may laugh at your remonstrance—he may deride your tears—he may turn away in disgust from your company because of your religion. Still reject not hope; relinquish not prayer. Many sons have acted thus, and after all have never been able to eradicate the deep impression of truth inculcated from a mother's lips, until in the end, it has been employed by the Almighty, to vanquish their stubborn spirit, and bring them to inquire, with penitential sorrow, after their mother's God.

But how melancholy is the condition of those children, who have mothers destitute of true piety. When I have reflected on the almost sovereign power of parental influence on the destiny of their offspring, I have often felt, that it involved an awful mystery in the dispensation of God's grace. The great majority of our race are boys of unsanctified parents: and thus by the very circumstance of their birth, placed under a most fearful probability of everlasting ruin? What a calamity to be born of a mother unreconciled to God! We have seen, how vast her natural influence must be: in this case it can only operate to destroy her child. Such is the constitution of the world, in which we live. It is full of terror; but it is righteous. It results from a state of disorder—it indicates a condition of tremendous moral confusion.

To mothers of this class, I must drop a word of expostulation. You have reflected but little on this subject; you have felt no deep interest in the eternal welfare of your children, at least you have evinced more to secure to them the advantages of earth. You may not deliberately have taught them to lay aside the fear of God; perhaps you are ostensibly friendly to religion; you may even belong to the visible Church of Christ. You might be sorry your children should fall into habits of licentious sin, or bold infidelity: you would rather see them orderly, moral, and respectful to religion: you probably inculcate some lessons of sobriety and virtue on their young minds: so far, it is well: far better than to have all this absent: but still is not the great preponderance of your actual influence on the side of the world, so that it must naturally issue in death and not in life? Is it manifest to your children and to yourself, that you care more for their spiritual, than for their mere temporal interests. You do not pray with them in secret. You shed no tears before God, in supplication for his blessing to rest upon their immortal souls. You do not labor with solicitude and perseverance, to convince them of their sinfulness and need of regeneration. You do not talk to them affectionately and earnestly and frequently on heavenly things. You are taken up with the feelings of this world; your children cannot avoid seeing that you do really feel more interest in earthly objects, than in any other. Must not your influence then, unbounded as it is, tend every day to lead them in the way of vanity and death? It is in the way of natural inclination, and you encourage them powerfully to follow it. You are anxious to furnish them with the advantages that minister to pride and attract attention in the world; but you are careless to secure for them the precious blessings of godliness—the accomplishments of a meek and lowly spirit, which are of great price in the sight of God. You endeavour to have their confidence in all matters of mere earthly concern, and lead them to unbosom themselves without reserve, when the transient interests of this life are in question. You sympathise with them, in their worldly joys and sorrows, and enter with freedom into their worldly plans and expectations; but on the subject of religion, the most interesting of all subjects with which they can be concerned, there is no such confidence or sympathy. You never inquire into their spiritual feelings, or so much as evince a thought, much less a wish, that their souls may be employed in this way at all; your whole deportment repels approach on this point. Is it strange then, that reserve and silence are found on their part? They know not whether it can be even proper to invite discourse of this sort. Thus, as they grow up, the natural inclination of their hearts, to lose sight of the most solemn truths, is encouraged and confirmed, by parental example; and whatever sentiments of tenderness and anxiety they may have often, in childhood, felt on the subject of their souls, as all children do feel more or less, they are obliterated by chilling communication with their nearest kindred. What a melancholy state of things, when a child is shut out from the sympathy of its own mother on the most deeply important of all its interests! When she that gave it birth, confines her whole regard to the little point of its existence in this life, and leaves the unutterable interest of its eternal being, as it were to provide for itself—as if there was no need of anxious solicitude and activity on this point—as if the danger of the soul's ruin, was not more awful and imminent than any other!

Alas, alas, what a picture of grief; and yet how common in the world! A mother employs her influence, not to save, but to ruin her child—the most tender relation in life, becomes the most alarming occasion of eternal death! O woman, let the thought strike you with terror. What will it profit your son or your daughter, to move with advantage or honour, along the walks of worldly life, if by your neglect they lose their own souls. You may be gratified now, to see them prospering in the things of earth; but how will you endure to behold their despair hereafter, and meet their bitter reproach of unfaithfulness and cruelty, throughout eternity? Will you not only die yourself—but shall the blood of your own child's soul, be found awfully staining the skirt of its mother's garment!

QUENOY.

THE WESTERN
Luminary.

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LEXINGTON, KENTUCKY:
OCTOBER 22, 1828.

NOTICE.

REV. JAMES K. BURCH, requests us to give notice, that the Winter Session of his FEMALE SEMINARY, in Danville, will commence on the 1st Monday in November.

THEOLOGICAL SEMINARY,

AT DANVILLE KY.

It is with much pleasure we inform our readers, that the Synod of Kentucky at its late session in Danville, resolved upon the establishment of a Theological Seminary, at that place, to be under the direction of the Synod.

We were much gratified to find that the Synod were unanimous, in the adoption of the plan of this Seminary, as will be seen below; and we have no doubt, if the churches enter upon this subject with the proper christian spirit, a Professorship will be endowed in six months. In a few hours after the adoption of the plan, three individuals pledged themselves for two hundred dollars each; and signed a paper, in substance as follows:

"The Synod of Kentucky, during their late session at Danville, resolved to establish a Theological Seminary at Danville, to be styled, "The Theological Seminary of the Centre College of Kentucky, which Seminary is to be entirely under the control of the Synod of Kentucky." They also elected a Professor of Theology, and resolved to endeavor to raise twenty thousand dollars ($20,000) in one year for the purpose of endowing permanently the first Professorship. Therefore, we the undersigned obligate ourselves to pay on or before the 5th day of October 1829, to James Barbour, treasurer of the Centre College of Kentucky, who is also treasurer of the Theological Seminary, the sum of two hundred dollars each, for the purpose of endowing the above named Professorship, provided, one hundred persons, including ourselves, can be found to subscribe the like sum of two hundred dollars each, for the same object."

May we not indulge the hope that one hundred persons can be found in the Western Country, who feel interested in the prosperity of the Redeemer's Kingdom, who will cheerfully give $200 each to secure the endowment of this Professorship? We do, and will indulge this hope. "*It is more blessed to give than to receive.*"

A Committee having been appointed in the early part of the session, on this subject, made a report, which was adopted by Synod on Monday, as follows:

[*Extracts from the minutes of Synod.*]

THEOLOGICAL SEMINARY.

Resumed the order of the day (viz.) the report of the committee on the Theological Seminary, which was further considered item by item, and was unanimously adopted, which is as follows.

1 That it be recommended to Synod forthwith to commence the organization of a Theological Seminary at Danville under the charter of the Centre College of Kentucky.

2 That the style of the Seminary be—The Theological Seminary of the Centre College of Kentucky, which Seminary is to be entirely under the direction of the Synod of Kentucky.

3 That the following be the general principles of union between this Seminary and the General Assembly of the Presbyterian Church in the United States.

ART. 1 That the General Assembly have the right to exercise a general control over this Theological Seminary, that is, they shall have a negative on all appointments to the offices of Professors and Directors in said Seminary, and on all general laws or rules adopted by Synod for its government.

ART 2. That therefore the Synod of Kentucky shall annually send up to the General Assembly, a detailed report of all their transactions relating to the Theological Seminary, on which report a vote of approbation or disapprobation shall be taken by the General Assembly, & all appointments or enactments of said Synod or of the Board of Directors acting under their authority which may be rejected by the General Assembly, shall be null and void. But the authority of the General Assembly over the Seminary shall be merely negative; they shall not originate any measures or give any special directions for the government of the Institution.

ART. 3. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian Church are inculcated in the said Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety and good order, the General Assembly may appoint visitors to examine into the state of the said Seminary, and to make a full report to them thereon.

ART. 4. That if the General Assembly shall be convinced that any Professor in said Seminary inculcates doctrines repugnant to the word of God, and to our Confession of Faith, they shall require the Synod of Kentucky to dismiss such Professor, and to appoint another Professor in his place; and if said Synod neglect or refuse to comply with such requisition, the General Assembly will withdraw their patronage and superintendence from the Seminary, and will take such other steps as may be deemed necessary in the case.

4 That a Board of Directors be appointed by Synod consisting of 21 Ministers, and 9 Ruling Elders.

§ 1. The Board of Directors shall meet statedly twice in each year; once in the Spring, and once in the Fall, and oftener on their own adjournments if they shall judge it expedient. Nine members of the Board shall be a quorum; provided always that, of this number five at least be Ministers of the Gospel, and the President, or in case of his absence the Vice President, be one.

§ 2 The Board shall choose out of their own number, a President Vice-President and Secretary. In the absence of the President and Vice President the senior member present shall preside.

§ 3. Every Director, previously to his seat as a member of the Board, shall solemnly subscribe the following formula, viz. "Approving the plan of the Presbyterian Theological Seminary of the Centre College of Kentucky, which Seminary is to be entirely under the direction of the Synod of Kentucky: We solemnly declare and promise, in the presence of God and this Board, that we will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary."

§ 4. The Board of Directors shall inspect the fidelity of the Professors, especially in regard to the doctrines actually inculcated, and if, after due inquiry and examination, they shall judge that any Professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the Synod of Kentucky. Or if the longer continuance of a Professor be judged highly dangerous, the Directors may immediately suspend him, and appoint another in his place, till the whole business can be reported and submitted to the Synod.

§ 5. It shall be the duty of the Board of Directors to watch over the conduct of the students, to redress grievances, to examine into the whole course of instruction and study in the Seminary, and generally to superintend and edeavour to promote all its interests.

§ 6. The Board of Directors shall make in writing, a detailed and faithful report of the state of the Seminary to Synod at each regular annual meeting of Synod. And they may at the same time recommend such measures for the advantage of the Seminary as to them may appear proper.

OF THE PROFESSORS.

1 The number of the Professors in the Seminary shall be increased or diminished as the Synod may from time to time direct; but when the Seminary shall be completely organized, there shall not be less than three Professors. One of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church government.

2 No person shall be inducted into the office of Professor in this Seminary, but an ordained Minister of the Gospel.

3 Every person elected to a Professorship in this Seminary, shall on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms and Form of Government of the Presbyterian Church agreeably to the following Formula, viz. "In the presence of God and of the Directors of this Seminary, I do solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America as the Confesion of my Faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in the Holy Scriptures, and therein revealed by God to man for his salvation: and I do solemnly *ex animo* profess to receive the Form of Government of said Church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a Professor in this Seminary."

4. The salaries of the Professors shall be recommended by the Directors; but they shall be fixed only by a vote of the Synod.

Resolved, That the Clerk of Synod do furnish the President of the board of Trustees of the Centre College a copy of this constitution, and request the co-operation of the Board in carrying into effect the provisions thereof.

Resolved, That it be recommended to Synod forthwith to elect a Professor in Theology. And that the Board of Directors to be forthwith elected by Synod be directed to superintend the course of instruction in said Seminary until the next meeting of Synod, and take measures to have the union between the Seminary and the General Assembly ratified; and also to submit to next Synod a complete constitution—for the direction and government of said Seminary.

The Committee further recommend to Synod to take measures for the payment of a Professor's salary for the first year; and to raise Twenty Thousand dollars for the purpose of endowing a Professorship by the next meeting of Synod.

The following persons were unanimously elected a

BOARD OF DIRECTORS
For the Theological Seminary.

MINISTERS.

Transylvania Presbytery—Samuel Findley, Thomas Cleland, D. D. James C. Barnes, John R. Kerr, Samuel K. Sneed.

Muhlenburg Presbytery—Robert A. Lapsley

West-Lexington Presbytery—James Blythe, D. D Nathan H. Hall, Robert Stewart, Eli Smith.

Ebenezer Presbytery—Andrew Todd, Dewey Whitney.

Louisville Presbytery—Archibald Cameron, James L. Marshall.

West-Tennessee—Obediah Jennings, Robert Hardin, D. D.

East-Tennessee—James Gallaher, John V. Bovelle.

Ohio—Joshua L. Wilson, D. D. James Hoge.

Indiana—William W. Martin.

ELDERS.

John Green, Joseph M'Dowell, Robert B. M'Afee, Frances P. Hord, Thomas T. Skillman, Benjamin Mills, James Stonestreet, Michael G. Youce, Charles Craig.

Synod proceeded according to appointment and voted by ballot for a Professor of Theology. Messrs Stewart & Steel were appointed a Commit-

tee to count the ballots and report the results.

The Committee appointed to count the ballots reported that the Rev. JAMES K. BURCH was elected.

Resolved, That it be recommended to each minister to open a subscription (the period of so doing being entirely discretionary) in the congregation where he statedly preaches, for the purpose of aiding in raising $20,000 to establish a Professorship in the Theological Seminary located in Danville.

[☞ We intend, next week, to give copious extracts from the minutes of Synod on other subjects.]--EDIT. LUM.

UNITARIANS IN MANCHESTER, ENGLAND.

The Unitarian interest here, though I imagine it is in a less prosperous state than in Birmingham, does not seem, by any means depressed. There is in last Saturday's paper published here, a curious extract of a sermon preached on the preceding Sabbath by one of the Unitarian ministers in this town, vindicating an amalgamation of Unitarians and Deists, and censuring as illiberal those who exclude a man from their charity because he happens to differ from them on so small a point as the Divine authority of the Bible. I am credibly informed that this fact is quite in unison with the character of nearly all their congregations; and that the question in respect to the Divine authority of Revelation, is regarded by most of them as an unimportant matter --*Sprague's Letters.*

MINISTERIAL SUFFERINGS.

A Congregational Minister in Vermont, who has received $25 a year from the Domestic Missionary Society of that state, gave the following account of his income to the Directors

"I claim nothing by way of merit: and with the blessing of Providence, my necessities and those of my family will be supplied. But, while I am in my present situation, they must be supplied principally, by my own industry --somewhat to the neglect of ministerial labors.

"The number of subscribers to my support is 17 These pay according to their ability from 1 to $8 annually in produce—making $74 from this source. I have also a small farm rent-free for two years past and secured for two to come--for which the sum of $20, annually, in grain, has been paid. I had wild land also in my settlement, which has produced nothing worth naming as yet. The only money I receive for my salary from the people is *eleven dollars* annually. The whole then may be fairly estimated at $105. The rest of my support is made up by free donations from the people, and by my own labor. I do not utter one complaining word, because my people do according to their ability. and because I believe the Lord has called me to labor here --where I am willing to spend my days."

Of the people of his charge, the minister's wife wrote as follows. "Yesterday I went out to visit some poor families belonging to our parish. My feelings were unusual. Indeed it would be impossible for you, Sir, situated where you are, to conceive what privations they daily suffer To mention nothing in regard to their food (which I know must be coarse and scanty) their houses, which are almost destitute of furniture, and some of them without chimnies, are unable to shield them from the piercing storms of winter, or make their situation comfortable even for an hour. And yet, Sir, these families contribute "the widow's mite" for the support of the Gospel; and I confess when I returned home and sat down to my own tea-table I felt as if it was almost wrong in me to enjoy the comforts of life, when they had been but in part furnished by those indigent but pious families."

SUPPORT OF THE GOSPEL IN OHIO.

At a meeting of Delegates from the Churches of Portage Presbytery, convened at Franklin, August 19th, 1828, by a Circular letter, to consult on the subject of supporting the Preaching of the Gospel, Deacon Ozias Norton of Charleston was chosen Moderator, and Amos Seward of Palmage, Scribe.--After a free discussion of the subject, in which there appeared a perfect unanimity of sentiment, a Committee was appointed to draft resolutions expressive of the sense of this Convention, and likewise an address to the Churches. The committee presented the following:

1. That as the labourer is worthy of his hire, it is the duty of all as the Lord hath prospered them, to contribute their aid in support of those who preach the *Gospel*.

2. That in the opinion of this Convention, all those who refuse or neglect to bear a proportionate share according to their ability with their Brethren, in support of a preached Gospel in the place where they enjoy its privileges, are guilty of violating a Covenant obligation and an ordinance of Jesus Christ.

3. That we view with deep regret the conduct of many of our brethren in violating this covenant obligation—this plain command of God.

4. That we recommend it to the Churches as an imperious duty seriously to examine the subject, and if example and persuasion cannot avail, to bring their brethren to a sense of their duty, that they pursue the same steps with them for this as for any other offence

THE MISSION AT BEYROOT ABANDONED.

We have received a letter from Malta, dated July 28, 1828, which says, "Mr. Smith, our missionary to Egypt, and Messrs. Goodell and Bird, with their families, from Beyroot, are all here in Malta."

We find in the Worcester Yeoman, a letter from Mr. Goodell, dated Malta, July 4th, which contains a few words of explanation. The following is an extract:

The brig Herald from New-York, touched here on the 16th ult. and sailed under convoy, on the 19th. It was an unexpected pleasure to meet again with our worthy countryman, the companion in our former labors, the Rev. Jonas King, who while thousands enquire after her temporal welfare, goes to Greece, to ascertain her moral state: and, by establishing schools, and distributing Bibles and Tracts, to raise her from her present moral servitude.

We left Beyroot about the 1st of May, fleeing from the plague, which was then raging there, and from war, which then threatened, and of which we had continual alarms. We exceedingly regret that it was necessary for us to leave Syria; but our friends will probably be happy to hear that we are now in a place of safety, in no danger from a Turkish scimitar or a Turkish prison. What will be the result of the present political disturbances in this quarter, it is impossible to foresee. At any rate, Greece is free; but what will become of Turkey, if she continue obstinate, seems to be more problematical.—*N. Y. Obs.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to the evening of Sept. 1st, Paris to the 3rd, and Havre to the 4th.

A letter from St. Ives, of Aug. 30th, informs that a Russian ship had just put into that harbor with 332 of Don Pedro's adherents, who are now driven into exile by their own fidelity.

CATHOLIC CLAIMS.—The Dublin Evening Post of August 30th, says,—"We state from authority, and we defy contradiction, that the Duke of Wellington has succeeded in making the proper impression on the highest quarter, on the subject of the Catholic Claims."

FRANCE.—The second expedition for the Morea was expected to sail soon, to consist of three regiments of infantry. The departure of the third expedition was said to be fixed for the 31st August.

RUSSIA AND TURKEY.—It appears certain that the late report of the Russians having suffered a repulse with a severe loss before Choumla is entirely unfounded. The latest accounts from Constantinople, as well as from the scenes of action, represent the prospects of the Russians as flattering. The Emperor was at Odessa, and much was said of an armistice of three weeks, from which some newspapers supposed negociations might arise, and intimate that the Russians were disposed to treat. Under an Odessa date of August 15th, it is, however, asserted, that the Emperor was expecting a reinforcement of 85 000 men at Choumla on the 22d, and would then return to head quarters, and make the decisive attack. From another quarter it is stated, that the Turks would soon begin to disband for want of provisions, and that the place would be carried by storm. There are about 40, or 50 000 men in the garrison, and Hussein's 1000 regulars—the heights which formerly commanded the place being not included in the defences.—*D. Adv.*

An affair had occurred near Verna, in which a Turkish post was driven in and a communication opened with the fleet.

Letters from Odessa of Aug. 9th, mention that the surrender of Choumla, Verna, and Silistria, was hourly expected. There were no hopes of peace.

The Florence Gazette announces that inflammable substances have been found in several quarters of Constantinople, and particularly in the environs of St. Sophia and the Hippodreme. The incendiaries have been arrested.

A private letter from Constantinople, dated Aug. 6, says, "It has been resolved that the Grand Vizier shall depart for the army on the 13th inst. The Grand Signior, it is said, will shortly follow."

GREECE.—A letter from Corfu of the 4th Aug. states, that Ibrahim has received supplies from Alexandria and Zante, and refuses to evacuate the Morea. The Albanians who deserted him, it is stated, have got one of the forts of Lepanto. The press and types have been sent from France to print the Courier d'Orient, which will be edited by Col. Raybaud. Under date of July 23, it is stated that the French and English Admirals had gone to Navarino, having heard of the arrival of stores from Egypt: also, that 8000 Albanians had taken Arta and Prevesa, and demanded a large sum of Ibrahim, threatening to sell those fortresses to the Greeks. Ibrahim had desolated some of the interior districts.—*Daily Adv.*

GUATIMALA.—A vessel arrived at Baltimore, from Truxillo, brings information of the re-commencement of hostilities between the Guatimalan and Salvadorian parties, without any prospect of a speedy accommodation.

MARRIED,

On the 8th inst. by the Rev. James C. Barnes, the Rev. JOHN H. BROWN of Richmond, Ky. to Miss CLARINDA CHARLOTTE, daughter of the Rev. Dr. Cleland, of Mercer County.

THE DIVINE PURPOSE,

Displayed in the Works of Providence and Grace; in a series of twenty letters, addressed to an inquiring friend,

LATELY PUBLISHED,

And for sale at the office of the Western Luminary.

Also, sold by Michael G. Youce, Danville, Ky. and the Rev. Dr. J. L. Wilson, Cincinnati, Ohio.

Price 75 cts. per copy, or 3 copies for $5

RECOMMENDATION.

Mr. Skidmore—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction.—The feeblest capacity, of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enlightened, edified, and confirmed.—The work has my cordial approbation, co operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*, and who find difficulties on this subject, in their own minds, or who may be harassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies.

THOMAS CLELAND.

Mercer County, Ky. Aug. 10, 1827.

CLELAND'S HYMNS

For sale at this office.

From the Christ. Adv. & Journal.

MINISTERIAL SUPPORT.

MESSRS. EDITORS,—Many of our people seem to consider what they contribute to the support of the Gospel a mere gratuitous favour, which they are at full liberty to withhold when it suits their convenience or inclination. But Christ says, "The laborer is worthy of his hire."—Now if this is right, (and who will dispute it?) the above notion is certainly wrong; for, according to these words of Christ, the support of the ministry is so far from being a *mere charity*, that it is *pure justice*.

Not many days since I met a friend who, after the usual salutations were exchanged, proceeded thus: "I have just killed a beef, and I intended you should have had a part; but one and another called for a piece, until no more was left than we wanted for ourselves." Soon after, I received information from a good brother that he had killed a calf, a part of which he intended should have been sent to us; but it was all otherwise disposed of! What, thought I, can these good friends mean? Do they wish to afford me the unspeakable happiness of knowing how narrowly I had escaped coming into the possession of a bit of meat for the little group at home? Or do they wish to give me a high idea of their liberality? It would seem, indeed, that to *will* was present with them, though how to *perform* they had not found. And perhaps I ought to be grateful that I was not altogether forgotten, should have thanked my friends kindly, and suppressed all disagreeable emotions on the occasion. This I could have done, had not the circumstances, in my view, developed a principle, the evil effects of which I have long seen and deplored. The language of the above facts seems to be this: All other calls are more imperious, and of course should be attended to previously to those of the ministry! If, after we have attended to the calls of our merchants, mechanics, and laborers, we have a surplus of the good things of life, which we cannot use in our own families, or lend, hoping to receive again, we will then give something to the preacher! But if among the various calls made upon us, any one has to be dispensed with, why, to be sure, it must be that of the preacher?

Now if we had given our people only the remnants of our time, if we had only served them when we could do nothing else, only as our personal convenience would admit, while we have been chiefly occupied otherwise, then this principle would not be so very unjust in its bearings.—But if we have given ourselves wholly to the ministry, if we have been the people's "servants for Jesus' sake," if they have had all our time and talents, is it not morally wrong to deprive us of a competent support, by either waiving our claims altogether, or by giving every other the precedence?

It should be well considered, that on entering the ministry, we abandoned all plans and employments of profit, we relinquished every other business, and of course cut ourselves off from the expectation or even the possibility of receiving a support from any such source. Should we not then, "live of the gospel?" Does not sheer justice require that those who have our services exclusively, should support us? Certainly. Why, then, are some of us left anxiously to inquire, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Is it not because there is "utterly a fault" among the people? And "shall not the Lord visit for" this evil, unless it is removed? We certainly have reason to fear that he will

OBSERVATOR.

DO I LOVE MY FLOCK?

They need exhortation, not only in a careless and backsliding state, but as the appointed means of maintaining Christian steadfastness, and of "going on to perfection;" so that on these grounds I presume that there is no feeling of an anxious parent that does not in its measure form a part of the experience of the Christian minister. Even needful reproof will be conveyed in parental language; [see 1 Cor. iv. 14.] and the general spirit of the pastoral duty, when moulded upon the principles of the Gospel, will differ as widely from mere official advice or remonstrance, as the tender counsel of an affectionate father from the accurate tuition of a well principled instructor. [See 1 Cor. iv. 15, 16.] If, indeed, in looking round upon our flock, we can see no one, in the language of the Apostle, who "owes to us his soul," [Philem. 19.] we can have no conception of the endearing bond of attachment that unites a faithful shepherd to his deeply indebted flock. Every parochial visit reminds the faithful pastor of its happy influences, binding him a willing servant to his Divine Master, and to the church for which he died. Now let us apply the Apostle's description of his own ministerial feelings to our experience.—Mark his continual "longings to see" his different flocks, for their mutual enlargement and comfort. "Taken from them," sometimes "in presence," never "in heart," his return to them is the subject of his constant prayers, in which he entreats them to unite with him for his coming to them. While necessarily absent from them, he could never be satisfied without hearing of their state, and even sending messengers for that purpose, as if good tidings of them were the life of his own life, and an excitement to him to continued thankfulness. Mark again his parental expectations of being "somewhat filled with their company;" his "cherishing them as a nursing mother her children;" and "his affectionate desire to impart even his own soul to them;" his spiritual "conflicts" on their account; his habit of carrying them always "in his heart, to die and live with them;" nay, even his readiness for a while to be detained from the immediate presence of his Redeemer for their sakes, and the joy with which he he anticipated the offering of his life "upon the sacrifice and service of their fath." And as a proof how disinterested was his love for them, we find him willing to lose their affection for himself, if he could but win them to Christ; overcoming ungrateful returns with the continued overflowing of affection; very gladly "spending and being spent for them, *though the more abundantly* he loved them, the *ess he was loved*."—*Christian Observer*

ROBERT HALL.

Mr. Hall has from his infancy been subject to a distressing complaint in his back called the *tic dolcureux*.—In consequence of this, he has been obliged, during his whole life, to make very liberal use of opium; and he assured me that on the last Saturday, he took no less than sixty grains of it, or more than 1500 drops of laudinum. The effect of it is simply a temporary relief from pain, his constitution having never sustained the least injury from this long continued habit. Wherever he may be, whether at home or abroad, he is obliged during a greater part of the time, to be in a horizontal posture, this being the most favorable to the suspension of his pain.

It is well known that Mr. Hall has been, and still is, a great champion in favor of open communion. He remarked that he has much more of fellowship of feeling for an Independent, or Presbyterian, than for a strict communion Baptist; for while he regards the former as wrong only in respect to form, he considers the latter as wrong in a matter of vital importance to the interests of religion. He is the pastor both of an Independent and Baptist church worshipping in the same congregation, and administers the ordinance of the Supper to each of them separately, because many of the Baptist church adhere to strict communion; but he expresses the opinion that the cause of open communion is gaining ground, particularly among young ministers; though but few churches in this country have yet dared to avow themselves on the liberal side. He expressed the highest opinion of President Edwards, and observed that he was the prince of American divines, and never had his superior in this or any other country.—*Sprague's Letters.*

MODERN IMPROVEMENTS.

There are three agents which will soon be entwined with the issues of all human affairs, and are the very hinges upon which the moral world will speedily turn. The three things, in which the present age excels the ancients, are, the Inductive Philosophy, Printing, and Universal Education. Education and the press have only been employed to purpose of very late years.—Every year they have been making some improvements upon their former efforts; and as these are instruments capable of an indefinite perfectibility, and as the art of using will enlarge with the use itself, it only requires to increase the number of printing presses, schools, and teachers, to accelerate to any pitch the rate of improvement. These two latter discoveries fit in together, and mutually render each other available. Printing, by its unlimited multiplication of copies, supplying materials for universal education; and the universal education creating a demand for copies that proceed without any assignable term. These are the two great things to bring about the moral revolution of the world; and these two powers are gradually moulding governments, & stamping them with the form and pressure of the age.—*Douglas on Missions.*

CONVERSION OF A CANADIAN HUNTER BY A TRACT.

Mr. H. was one day passing thro' a small piece of woods, near York, Upper Canada, to a Sabbath School. Seeing a hunter about to cross the path, he asked him if he was upon the direct road to such a place.—The hunter told him he was not; that he must return nearly to York, and take a different road. Mr. H. thanked him kindly, and taking a Tract from his pocket, said, "I have myself read this little book with pleasure—if it shall be as useful to you as it has been to me, you will never regret it." "What is it?" said the hunter. "It is of the utmost importance to you, my friend," said H., "Take it. Read it, and then read it again, and then read it to your family." The hunter thanked him. Mr. H. went on his way. After the lapse of a few months, Mr. H. attended a prayer meeting in that vicinity. At the close of the exer-

cises, a man came to him, and after passing the usual compliments, told him that he was the hunter, to whom he had some months before, on a Sabbath morning, given a little book; and then added—"That book brought me to the prayer-meeting this morning. I feel thankful to you for it. My mind has been troubled. I have read the Bible Since you have been so kind to me, I may as well tell you the history of my life. *I used to be a mere devil at home, and was not much better abroad. Liquor was my ruin Whiskey—whiskey was my ruin* I have read the little book several times: I have read it to my family, as they were unable to read it for themselves—But every time I read it and my Bible, I felt worse. Sometimes I think there is no mercy for me. My wife told me I had better look for the man who gave it to me." Mr H. gave him the best instruction in his power from the Scriptures, and left him. In a few weeks he was in the same neighborhood, and saw the hunter. The hunter was then indulging a trembling hope in the Lord Jesus. "I have reason," said the hunter, "to bless God for the little book. I have *not spent my money in the usual way, nor abused my family since I received it*—"*Search the Scriptures*," was the title of the Tract.

[The Christian may distribute Tracts, because they will teach the truth—their lessons will be learned—their pupils will become teachers; knowledge among men will be increased, and souls be saved. Let Tracts, therefore, be scattered; and though many of them, like many sermons preached, may not produce any salutary effect visible to the human eye, yet their distribution will not be in vain]

BLASPHEMEOUS TRACTS.

Four "Liberal Tracts," as they are called, have been handed us, as specimens of the first emissions from an infidel press; and sad specimens they are—filled with falsehood and blasphemy. There is some small variety of character in them; but they are full of the grossest infidelity, and some of them contain expressions which must be shocking and abhorent, to every one whose conscience is not "seared as with a hot iron." If the book of God be true, there are, and will be, persons given up to believe a lie, to their own destruction. The number of these will doubtless be increased by the dissemination of such publications; and their blood will of course be found in the skirts of publishers and distributors.

The tracts are issued by an infidel society in New York; and we understand that an auxiliary society has been formed in Utica. Every decent man, and every good citizen, to say nothing of religion, will look upon the doings of such a society as a public outrage.—*West. Rec.*

PROGRESS OF THE GOSPEL AMOMG THE INDIANS IN UPPER CANADA.

To the Editors of the Christian Advocate and Journal.

Spook Island. (Rice Lake,) Aug. 12, 1828.

Dear Sirs—Rice Lake lies about 100 miles from Kingston, and is 12 miles north of Cobourg and the great road leading from Kingston to York. The Lake is 20 miles in length, and from one to two miles in width The Islands, of which there are several, have always been the resort of the Indians in the summer season, where they have obtained considerable support from the abundance of fish of various kinds.—Since the attention of this people has been called up to the great concerns of their salvation, they have more than ever, preferred the retired and secluded situation of the islands; and there are now standing on three different islands, three places of worship, which they have erected for the performance of their public devotions. When the strong and melodious voices of these fervent Christians have been heard across the water in their exercise of singing, exhortation and prayer, it has afforded to the distant traveller, and the few inhabitants scattered on the shores, a scene particularly sublime and striking

One of these Islands the Indians have called Che pah-he-mah-ne-sik, that is, *Spook Island*, a name given from a belief that spirits have been seen near the graves of the dead, and on which account many have been afraid of being found alone near the place. Since the conversion of the Indians, *the dead have never been known to disturb the living with their appearance*, and the converts have no longer any apprehensions either from Mah-che mun e too, that is the Evil Spirit, nor from the ghosts which they once apprehended walked among the graves of the dead.—It is to this Island that our schools have been lately removed; and having the pleasure to mingle in the society of our Indian brethren and the mission family, during our quarterly meeting among them, I employ a leisure hour in giving you this description of their condition.

Spook Island is a pleasant situation, it being about central in the lake, and rising gradually from the water to a handsome elevation, it commands a view of the surrounding islands and the wilderness on either side of the water. Besides the Indian wigwams there are three more convenient buildings, two for the school and one for the mission family. This last is eighteen feet square, and built in the following manner:—Upright posts made fast in the ground, support a siding of bark, and form the walls six feet in height; thence rafters support a roof which is also made of bark. A floor of boards, laid on the ground, is spread with matting made of the bark of the cedar. The carpeting is made by the Indian sisters, and is both neat and durable. In one corner of the room is a bed, in the centre a large table surrounded by the instructer and seven girls, employed in braiding of straw, and the manufacture of bonnets and hats. The house for the female school is nearly the same size, and built in the same manner. Here twenty-two girls are taught reading, knitting, &c The house for the boy's school is built in the same way, and here thirty boys are taught reading and writing In all these departments we are much encouraged, both in the morals of the pupils, and their attainments in learning. They spell distinctly and readily in three syllables, and several in both schools are reading in the testament. But in writing they excel. Mr. H. Biggar is teacher in the school of boys; Miss Sally Ash in the girls' school; and Mrs Eliza Barnes gives lessons in braiding, knitting, sewing, reading and the economy of the house. They all appear delighted with their employment, have the confidence and affection of the parents and children, and appear very cheerful and happy. The meetings which have just closed, were solemn, and, especially at the communion, affecting. To the Christian Indian the sufferings of the Saviour are overwhelming, and I have never yet been present at the Lord's supper, when there were not more or less of them unable to rise from the altar without assistance.

We have now in operation in the different bodies of Indians, twelve schools, numbering more than 300 children. Included in these and the converted adults, are more than 1000 souls now under the instructions of the gospel. When these schools have matured the youth for usefulness, and these converts shall become sufficiently strong in the word of the Lord, we entertain hopes of the general spread of the good work, till "the wilderness shall blossom as the rose"

Very respectfully yours in the gospel of Christ. W. CASE.

P. S.—To our benevolent friends it will be gratifying to know, as it is a pleasure to us gratefully to acknowledge, that the boxes from Boston, Portsmouth, Providence, New-Haven, New-York, Albany and Troy, have at length arrived.

From the N. J Sabbath School Jour.

A MATTER OF FACT.

Last September, 1827, I spent a Sabbath at a small village in the State of New-York. The clergyman was a young man who had but just been settled. There was a flourishing Sabbath School in the village, but none then in operation in other parts of the township. On the afternoon of the Sabbath, the minister went out three miles to revive an old school, and induce the people to keep it up all winter. On Monday I left the place, and heard no more until the other day I met the young clergyman, on a steam boat, and asked him, "How do your Sabbath Schools flourish?" "Very well," said he "How many have you?" "We have sixteen in the township, and expect they will all be kept in operation during the winter." We have a complete system of operation. *First*, we have a *County Union.—Second*, we have a *Town Society*—then we have district societies, auxiliary to the town society. We have a small library in each school. Our libraries are procured by the town society, and each school receives its portion. When read, the books are transferred to other schools. So that one set of books, being divided into different portions, travel back and forth, from school to school. We have a visiting committee, with different duties, and then I lend my aid by visiting some of the schools each Sabbath, and by occasionally preaching on the subject. VIATOR.

INTEMPEANCE.

"*Just as the twig is bent the tree 's inclined*"

Apropos—Some four or five years ago a lady of our acquaintance called at a house, where were several other ladies, and as she entered the room, saw the mistress of the family preparing a glass of milk punch, as she supposed for her guests; but when it was well sweetened with loaf sugar and spiced with nutmeg, the fond mother called her little son, a lad about 9 years of age, "Here, ——, is your punch." Although, at that time, the alarm that has since gone forth through the land was not sounded, yet the lady remarked at the time, "*Take care*, or that boy will be ruined." Mark the sequel. That same boy, before he was 14 years old, has, in repeated instances, been taken up in the streets drunk and helpless—*Reli. Intel.*

They who ridicule the wise and good are dangerous companions; they bring virtue itself into contempt.

Poetry.

THOU SHOULDST NOT WISH TO DIE.

Why dost thou talk of death, laddie,
Why dost thou long to go?
The Master who has placed thee here
Has work for thee to do.

What wouldst thou do in Heaven, laddie,
What wouldst thou say in Heaven,
When the Master ask'd "what hast thou done
With the talents I have given?

"Thou hast had all of earthly good
The sons of earth desire;
I gave thee much, and justly now
I much of thee require.

"I gave thee wealth and power,
And the poor around thee spread;
Where are the sheep and lambs of mine
Whom thou hast rear'd and fed?

"I gave thee mind and eloquence
Thy fellows to persuade;
Where are the thousands, by thy powers
More wise and holy made?

"I plac'd thee in a land of light,
Where the Gospel round thee shone;
Where is the heavenly mindedness
I find in all my own?

"And last, I sent thee chastisement,
That thou might'st be my son;
Where is the humbled heart which says
O Lord! thy will be done?"

REVIVALS.

COMMUNICATED FOR THE LUMINARY.

GALLATIN, TENNESSEE.

October 1st, 1826.

Dear Brother,

More good news from Gallatin. At a four days' meeting held in the neighborhood of this village, 25 persons attached themselves to the Church —some others professed religion after the Sacrament was over who did not connect themselves with the Church —about 40 came forward to the anxious seats, and a general seriousness, and interest prevailed throughout the congregation, which was unusually large. In this number I noticed two or three men of white hairs, a little girl, and a gentleman of high standing and influence in society, who, as he told me himself, had been a confirmed infidel. This evening we have an inquiry meeting and the anxious are now collecting. May this glorious work go on until all in the neighborhood become savingly acquainted with the Lord Jesus Christ, in the pardon of their sins.

I have time to write no more,
Your Brother in the Church,
Rev. N. H. Hall. J. W. HALL.

REVIVALS IN OHIO.

Montgomery, September 15th, 1828.

Rev. and Dear Brother,

Knowing that it gladdens the hearts of God's people to hear of Zion's prosperity, I feel pleased to communicate any fact having a tendency to display the rising glories of the Redeemer's kingdom. It has pleased God since my last letter to you, to permit me to see many instances of his love to fallen man. Some of the most notable ones I will now disclose.

On the 29th of August last a four days meeting commenced in Franklin, a village situated on the bank of the Big Miami in Warren County. A neighbouring brother in the ministry having consented to preach for my people, in my absence, I attended that meeting. I found it good to be there. Jesus made one in the midst of us, and blessed many. During that meeting which was numerously attended, twenty-six persons made a credible profession of their faith in Christ, and attached themselves to his church. The seats proposed for the anxious and inquiring were filled on Saturday, Sabbath, and Monday. On each of those days I conversed with several who did not attach themselves to the church, but gave evidence, to me very satisfactory, that they had passed from death unto life. This is the essential point to be born again. It is to be regretted that this church is without a Pastor at this time. Franklin is an important place, and affords in my estimation an extensive and pleasing field of usefulness.

On the following Tuesday and Wednesday, I and some other brethren attended at the church on Dick's creek, five or six miles from Franklin, under the care of the Rev. M. G. Wallace. A number of anxious and enquiring persons came forward after the preaching on Thursday; eight of whom attached themselves to the church. On the succeeding Sabbath, I am told by the Pastor of the church, upwards of twenty united themselves to the church for the first time. Among those who made a credible profession of their faith in Christ, as far as I was acquainted, are to be found people of all the variety of circumstances common in our country, from the independent merchant and farmer, to those of much more straitened circumstances. Dear Brother, it is a pleasing scene to see the poor and the rich praising the same God together, and trusting to that Saviour who preached the gospel to the poor in his life, made his grave with the rich in his death, and is now exalted a Prince and a Saviour to grant repentance and remission of sins unto *men*. It reminds one of that blissful period when *all* from the least to the greatest will know the Lord.

Subjects of grace are still multiplying among the people of my charge.—Almost every week, and sometimes every day, additions are made to the churches under my care, of such as give evidence that they will be saved. On last Sabbath, we administered the ordinance of the Lord's supper in Somerset congregation. The assembly was very large on that occasion. The church received an addition of twenty-nine new members, twenty-seven of whom were received on examination. Good order and much solemnity pervade our churches.—Pray for us earnestly. Peace be to you.

L. G. GAINES.

Rev. Dr. Wilson.

The Presbytery of Cincinnati closed a stated meeting on the 8th instant. It was one of the most solemn and pleasant meetings of Presbytery I ever attended. A spirit of devotion and brotherly love characterized the whole of the proceedings, with one or two very slight exceptions.

On the Lord's day the house of worship in Montgomery, could not contain the people. They assembled in a beautiful grove, where a stand and seats had been prepared on a former communion season. The assembly was large, orderly and solemn. Twelve members were added to the church, and the Lord's supper was administered to not less than six hundred communicants, many of whom came from neighbouring churches. Though the meetings which commenced on Friday and continued till Tuesday were all edifying and highly calculated to excite and improve the best affections of soul, yet the monthly concert of prayer on Monday evening was most of all impressive. It seemed as though the Saviour's presence was felt by all—Men prayed as for life, and spoke as for eternity. It appeared as though every soul felt himself in the presence of God, and every christian found it "sweet and awful" *to plead* before the *king of kings* the *cause* of the perishing heathen. Ever since the Presbytery of Cincinnati appointed their meeting so as to spend time preaching, praying, praising God and holding communion together, their labours have been blessed; and in the last nine months *remarkably* blessed. Churches, instead of looking forward to a meeting of Presbytery with shuddering anticipations of division and strife, have become more and more anxious to obtain these meetings among them. It is a pleasing fact that the revival is still progressing, and if the professing people and ministers of the gospel do their duty the glorious work will not end till all shall know the Lord. O Christians let your light shine. Ministers, preach the word. Fellow sinners, repent and believe the gospel.

Not less than ten churches have been blessed with revivals during the last six months. Some of these are in the bounds of the Miami Presbytery.

The Presbytery licensed as a probationer for the gospel Ministry, Mr. John Thomson, Jun. They have under their care five candidates. And it is hoped, that not a few, among the dear young men and boys, who have lately declared themselves to be on the Lord's side, will eventually feel it a duty and privilege to preach the unsearchable riches of Christ.—*Pandect.*

Revival in Prince Edward, Va.

The following statement respecting the revival of Religion in one of the congregations in Prince Edward county, is from a minister of the gospel, who was both a witness and promoter of the good work, in the progress and results of which the Christian public have been deeply interested. Many have very justly regarded this work of grace as one of unusual importance on account of its influence on the rising Seminary, which is, we trust, destined to reflect the light of Heaven on the darkness that envelopes our southern churches.

During the refreshing from on high, which the College Church in Prince Edward has enjoyed, for some months past forty-six members have been added to the church on a profession of their faith. In addition to this result there has been, and still remains much of that kind, friendly feeling, which designates the holy love of the children of God, an evident advance in holiness of life among christians, and a deep, sealed seriousness on the minds of the community at large. We hope the harvest is not past, though the Rev. Mr. Nettleton, who has been the chief laborer in the field, has been engaged elsewhere nearly two months.

As far as man can see, the principal means which God has blessed, have been, 1st, the plain truth concerning sinners and salvation, plainly told; 2d, pastoral visiting in the form of short calls upon each family, for the purpose of conversing individually, and inviting each one to attend to the great subject of religion; and 3d, the arrangement, and direction, of external circumstances, such as singing, conversation, amusements and excitements, so that they should not divert the attention from the subject, and cause the Holy Spirit to depart. From observation during this work of grace, it seems evident that every church which wishes to have the influences of the Holy Spirit, ought to make vigorous efforts to secure the *constant pastoral* labor of some faithful intelligent minister, who, without being distracted by a school, a plantation, or a plurality of congregations may direct all his energies with wisdom to his Master's work. *Vistor & Telegraph.*

Revival in Alabama.

A Sacramental occasion terminated on Monday the 21st ult. in Valley Creek Church, Dallas county. Many worshippers, during the occasion, were engaged almost continually, day and night, in the solemn service of the Sanctuary. The assembly was unusually large, amounting on the Sabbath, it was supposed, to the number of two thousand. A respectful attention was manifested by the audience in general to the solemnities of divine worship—But the heaving heart and weeping eyes of many, in different parts of the congregation, clearly evinced the special and powerful operation of the Holy Spirit on their hearts, and that they had been, by this divine influence, brought to know and feel that sin is a sore and bitter evil. Twenty three appeared on the seats appropriated for serious inquirers, twelve of whom professed to have obtained a hope in the merits of the Redeemer, and on a public profession of their faith were admitted to the membership of the Church. Many, it is believed, left the solemn place with broken hearts and contrite spirits. We would rejoice with the young Brother who has the pastoral charge of this highly favored congregation. His prospects of usefulness are truly encouraging. He has around him an interesting group of children and youth, whom, we have reason to believe, through his instrumentality, will be conducted safe to the throne of the invisible God. Sabbath Schools have been in successful operation in Valley Creek Congregation and the adjacent neighborhood for some time, and we doubt not these institutions have done much already for the youth of that region. If the friends of the Church would see vital godliness prevail, let them bring up their children in the nurture and admonition of the Lord; for such a course is ordained of God—it is the appointment of heaven.—*Alabama Miscel. Herald.*